

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

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RESPONSIBILITY OF CHURCH MEMBERSHIP.

(J. G. James, in Standard).

Religion in its essential character is the realization of the Christ-life and character in the individual and in society; this essential nature is the end ever to be kept in view, and it is toward this that church membership is to be directed. Church membership is the expression of that essential inner life of religion, and loyalty to Christ is demonstrated and expressed by faithfulness and loyalty to the church that makes the strongest demand upon our sympathy, devotion and support. In complaining of the lack of spirituality in our churches, it is well that we should be quite clear as to what that spiritual principle is that ought to be the dynamic of all our vital activities. It must not be assumed that those who complain of unspirituality are thereby constituted the most spiritual element amongst us. Spirituality is not the cult of an ecstatic school of religious experience or teaching, nor a penchant for emotional revival services. To be spiritual is to realize the finer possibilities of the basal self, or, to put it in other words, it is to experience that "I live, yet not I, but Christ liveth in me." It is so to live that Christ is the dominant and ruling element of selfhood within us. A spiritual personality is one whose influence always tells most for unselfishness, love and Christ-like life.

Now it is by these spiritual personalities that all the best and most effective work in our churches is done. They are the elect souls, the salt of the earth, the lights set upon a hill that cannot be hid. It is always through these persons that signal blessing comes to the church, for from them proceed those influences that the church most needs for its uplifting and its saving-power. The history of the Christian churches, and even of the Hebrew faith, shows that the vitality, the efficiency, and the saving quality always proceed from sanctified and spiritual personalities, rather than from any abstract principle or a movement of feeling or thought as such. It is always the method of progress, of evolution amongst men, as distinguished from the forces of natural evolution, that progress swings, as it were, from personality to personality, from leader to leader, and it is from the aristocracy of moral worth that all advance is made.

But are not these elect souls always in

a minority? Have they not always been few in number? In ancient Israel it was a very small remnant that were altogether faithful, and for their sakes the nation was more than once spared. Can we be altogether surprised that we should find that it may be the same in the Christian church today? Need we be so greatly distressed if we find that in every church the men and women of high-toned piety and the most faithful, earnest, and true-hearted Christians are but a small number as compared with the total membership? We could wish it otherwise, and should ever strive to alter the proportions; but if this is the case, what comes of the rule and the vote of the majority?

We may, however, take comfort in

HOW WE STAND.

(A. V. Rowe).

| | |
|---|-------------|
| Our apportionment to foreign missions | \$36,000.00 |
| Paid to date | 20,850.00 |
| Our apportionment to home missions | 26,000.00 |
| Paid to date | 14,150.00 |

This is the great mission month of the year. The frosts of winter are gone, the balmy breezes of spring are here. Already nature is lavishing her gifts, and behind nature is our God from whom cometh every good and perfect gift, crowning all with the unspeakable Gift. As his gifts tell out his love, so let our gifts to him tell out our love in sending his good news to the needy lost sons and daughters of men, that they may come into the same inheritance with ourselves, becoming the sons and daughters of God.

the thought that there are always more than we know who are capable of the highest things, if we only help and encourage them. Things are never so black as they look. Remember that in the days of Elijah there were in the most cheerless outlook "seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him." There are always more spiritually minded people in the church than appear upon the surface, and in our least satisfactory members there is more religious feeling and the power of moral response than we in our moments of depression give them credit for. It may be that it is only the few who fully realize the importance of their duties and responsibilities, and who fully un-

derstand their privileges—only a few real "saints" whose influence is so far-reaching and effective as to give the church its high tone of purity and sanctity; but by far the larger number in our churches are men and women who have so much that is really good in them that they will always respond, in some measure at least, to the appeal for service and sacrifice. Our chief work, therefore, is to endeavor by our prayerful ministrations to deepen the spiritual life of these our brethren by inducing a spirit of loyalty to the church, and above all to the Head of the church, and thus to save them from getting out of touch with those associations which are most valuable and helpful to them. We have not yet fully reduced our high principles to practice. It may be that we want more of what is called the pragmatic method in our church life by demonstrating our high principles and ideals by putting them actually to the test experience. We are trying to reform society and seeking to reconstruct all the ideals of our public life, but are we not in danger of overlooking the most important and the most effective means of realizing the social ideal and uplifting all our social institutions in the simple institution of the church so close to our hand? We want to give this time-honored institution our passionate enthusiasm and devotion; it is more sacred, more sympathetic, more valuable, more inspiring, more helpful, than any other, only men would be loyal. In fact, it is the family, the spiritual home of God's people, for there the Master is present and there he finds amongst those who know the will of the Father and do it those whom he is pleased to call "My brother and sister and mother."

A woman who both by bearing and dress can be distinguished as "new rich," entered a street car, and with a very haughty air seated herself near an old Italian. When the conductor came to take up the fares she said to him in a very loud voice: "Let me off at my husband's bank." The conductor evidently knowing her, assured her that he would, and passed on to the Italian. "Let me off at my peanut stand," called the old fellow as he paid his fare.—Epworth Herald.

Insincerity is a crack in the bell. It spoils the tone.

News in The Circle.

By MARTIN BALL.

The church at Fort Mill, S. C., recently ordained Bro. R. G. Lee to the full work of the gospel ministry. The sermon was preached by Rev. E. S. Reavse.

Dr. S. A. Smith is now aiding in the collection of the Seminary endowment fund in Arkansas. His headquarters are at Jonesboro.

Dr. A. T. Robinson, one of the professors in the Seminary at Louisville, will lecture six weeks this summer in the summer school at the University of Tennessee, Knoxville.

Pastor Joyner has the assistance of Rev. Harmon Holcomb in a great meeting at Wiggins. Our Holcombs are great preachers and fine pastors.

Pastor H. A. Thompson leaves the pastorate at Lockney, Texas, May 1. His work there has been wonderfully blessed. It is not stated where he will go.

Bro. J. H. Alford has been elected field agent of Louisiana Female College. He begins work immediately.

Bro. W. D. Upshaw, who has been in the home of this writer at Winona for six weeks has sufficiently recovered to return to Atlanta. He left Winona last Tuesday morning.

It is announced that Rev. H. S. Mabie, son of Dr. H. C. Mabie, has accepted a call to Bluefield, W. Va. The young brother is a graduate of Rochester Seminary and has preached for some time at Clifton, near Rochester, N. Y.

The Winona church always sends the pastor to the Southern Baptist Convention. This is part of the contract. This is helpful, stimulating and encouraging both to pastor and people.

Dr. E. V. Baldy, Hartsville, S. C., will deliver the commencement address at John B. Stetson University, DeLand, Fla., at the close of the school.

The church at Chapel Hill, N. C., has called Dr. E. E. Bonar of Charlotte. He will have the opportunity of preaching to a large number of students in Chapel Hill. He was formerly assistant secretary of the Foreign Mission Board.

The churches in Jacksonville, Fla., want the Southern Baptist Convention in 1911. Dr. W. A. Hobson, pastor of the First Church, states that the facilities for entertainment are ample.

The First Church, Tyler, Texas, has called Rev. G. L. Yates of the Central Church, New Decatur, Ala. It is thought he will accept.

Evangelist Weston Bruner, of the Home Board, has just closed a good meeting with the First Church, Jacksonville, Fla. 27 new members were received and the church much revived.

Pastor J. B. Quin of Prentiss has received an unanimous and hearty call to the church at Columbia. It is thought he will accept, if he should the church at Prentiss will sustain a great loss and Columbia will have captured a prize worth struggling for.

Dr. C. F. Aked, pastor of the Fifth Avenue Church, New York, began the work last Sunday of raising \$500,000 with which to build a new meeting house. He succeeded in raising \$324,000. The first subscription made was \$25,000. Mr. Rockefeller has promised dollar for dollar up to \$250,000.

Rev. J. W. Anderson, of the Second Church, Montgomery, Ala., has resigned. Rev. J. C. Cook, of Demopolis, succeeds Rev. J. W. O'Hara at the Clayton Street Church, Montgomery.

Evangelist W. H. Sledge has just closed a great meeting with the First Church, Hattiesburg, Dr. I. P. Trotter, pastor. 84 additions to the church—60 by baptism. The meetings made a wonderful impression on the city.

Dr. A. J. Barton, of Waco, Texas, says that the statement appearing in the papers that he had purchased \$18,000 worth of lots in Plainview, Texas, is not correct. He says he "has not invested one cent there in property." Wonder how the papers got it so incorrect?

Pastor Dudley, of the First Church, Jonesboro, Ark., has just closed a gracious meeting. He was aided by Evangelist L. C. Wolf. There were 25 additions to the church. Pastor Dudley is now in Sherman, Texas, assisting Rev. Forest Smith in a meeting.

The Corinth Church, at Sharon, Tenn., has called Rev. C. H. Felts. Happy the church that secures the services of this good man. He has not yet announced his decision.

Oklahoma has 40 associations, 1,002 churches and 54,102 members. There are 476 preachers and others going into the new State every month. The Home Board is meeting the situation grandly.

Dr. W. P. Throgmorton, editor of the Illinois Baptist, will preach the commencement sermon at Hall-Moody Institute, Martin, Tenn. Dr. J. W. Porter, of

the Western Recorder, will deliver the literary address.

Rev. E. L. Compere leaves the pastorate and accepts the presidency of Burleson College, Texas. This is a great move for the college, but such men as Bro. Compere is much needed in the pastorate for which he is so well suited.

The Baptist Standard announces that the church at Stanton, Texas, makes a rise of 400 per cent on last year for foreign missions. The Baraca and Phila-thea classes gave more this year than the church did last.

Baptists in Brazil have 150 live churches, with 8,000 members; 117 Sunday Schools, with over 2,500 people regularly studying the Bible. They have 250 out stations where 60 missionaries and native helpers are regularly working. The churches contributed \$20,000 last year.

Evangelist Sid Williams is now in a fine meeting with the McKinney Avenue Church, Dallas, Texas. At the close of the first week 14 were received for baptism and five by letter.

TWO YEARS IN GLOSTER.

(I. W. Read).

April 1st rounded out two years of pastoral work in Mississippi at Gloster. The work has been attended with more than ordinary difficulties. In the first place Mrs. Read became ill soon after arriving and for weeks was very sick. The greater part of the two years she has not been able to do her usual amount of church work. Then added to this the boll weevil and the cry of hard times has made work very difficult. Notwithstanding this the church has made some progress, but not what might have been done under favorable conditions. The First Church of Gloster has in its membership ability, which if utilized, would make it one of the strongest churches of the State. It remains to be seen whether that ability will be used for God.

During these two years the congregations have been very good and all departments have progressed very well. The Woman's Missionary Society, the Y. W. A., the B. Y. P. U., the Juniors and the Sunbeams have all done well.

In these two years the church has raised and paid out more than \$7,000 for all purposes.

New members have been added to the church to the number of 126; by baptism, 60; by letter and restoration, 66. Of this number 70 are males and 56 are females. During this time we have dismissed by letter and erasure 31; and there have died, 4; net gain in members, 91. Present membership 384. Of these the males number 213 and the females 171.

This is a showing quite out of the ordinary. To have in a church such a majority of males is a thing not often found.

Our Sunday School, under the superintendency of Hon. J. T. Lowrey, is moving on. We have graded and are working a system which we think will be a great help. The greatest hindrance to this work is inadequate room. Mrs. Read has to have her primary department in the parsonage as there is no room for them in the church house. In our system we have the cradle roll, the primary department, the juniors, the intermediates, the senior and adult departments. We also have the home department. Mrs. Read has just graduated eighteen out of her department of sixty-eight into the main school. In all the departments we have between 250 and 300 on the roll.

The work of the church will be hampered until we get a new home of worship. This would have been under way had it not been for the hard times.

LOVE ONE ANOTHER. GOD IS LOVE.

(Tessa Willingham Roddey).

"The measure of our joy depends not on how much God is willing to give, but on how much our soul is able and willing to receive."—Abbott.

And it is on this condition of receptiveness that our joy in God's love and in God's work depends. Many times we go on with our work for the Master because we know it is our duty to go on, and for a time we get no special joy from our work; we feel no special uplift; we seem to be on a middle plane—the heights above, the valley beneath, but we do not seem to feel like looking up; and we do not dare to look down, so we work on seeming in a dullness of mind and mood, and we seem not to be doing any good, and feel that we are not getting any good. This condition seems to come about all at once. We suddenly find that something is amiss with us, and wrong with the results of our efforts. Yet we do not dare to turn loose altogether, and we press on in this dull way; feeling that we are walking in a fog—we can't clearly look backward or forward—and then suddenly the fog seems to lift, and we stand in the limelight—the mists roll away, leaving the air clear and bracing; and we take hold again vigorously and actively and climb up higher—and we get comfort and joy and peace out of our work for Christ—and we look back on the period of dullness and wonder how it came about—and pray that it may not come again. In every instance when I have had to walk through these times of dullness and lack of joy and fullness of purpose in the work for my Master I have realized that it came about because I didn't love

sufficiently. Love should go out from us as sunshine radiates from the great center of light and fills all the air—even so love from our natures should go out abundantly all the time, in all directions, and when some person seems to stand in the way and stop up or obstruct a channel the love fails for a time to go out in all directions. Sometimes it is not a person, but a personality—an individuality about some one that one cannot help—and yet that type of personality obstructs for one the channel of love in that direction. Sometimes it is a circumstance that obstructs—something that disappoints—something that seems an unnecessary hindrance—lack of health—lack of money—lack of ability to grasp and use circumstances—but in every instance I have found that the lack of joy in and limited results of my work for the Master has been caused by obstructions in channels of love—and I have tried to pray for more love—a love so strong that nothing can obstruct any channel of it—a love that cannot be affected by persons, personalities, circumstances, conditions—a love strong enough to rise above all such things and to grow stronger and fuller all the time. Ah, it is almost worth all the misery and doubt we grappled with in the valley when the mists clear away and we reach the fullness and the brightness of the heights! Sometimes a prayer will clear away the mists; sometimes a sermon. Sometimes a conversation with someone whose supply of love is so full and so fine and so free that it just seems to flow on and never stops for anything—ah, those are rare and beautiful natures, and we should thank God when we meet one. Quite recently a sermon, beautiful, oh, so beautiful in words, in ideas, in deliverance, dispelled all the mists about me, and let the sunshine in, "Looking Unto Jesus." Friends, can we ever lack a bountiful supply of love if we are constantly "looking unto Jesus?" I had pondered and wondered what my trouble was, and all at once while listening to that beautiful sermon "Looking Unto Jesus," I found the secret of all my dullness, and found the cure. I had realized that the condition had come about because I was lacking in love for some one—some personality seemed to tower, a giant boulder obstructing my way and hindering all the good work I tried to do, and I was praying for love enough to move the obstruction that the channel of my work might be open and free—but I was trying to generate this love in my own nature instead of "Looking Unto Jesus" for it—and after hearing that sermon and realizing through its precious message my mistake, I prayed that Jesus would give me the power to love—a love so full and free—and the prayer has been answered and I

have learned a lesson that I wish to pass on to any who may be struggling as I was—that we are nothing within ourselves, that we have nothing within us to generate goodness—all must come from the great Giver of all good gifts—and we can keep ourselves close to the fountain of love by constantly "looking unto Jesus."

We can love more and more every day; we can keep constantly in our hearts the wonderful prayer, "Lord teach me to forget the grievous words that stir up anger, and to always remember, remember the soft answer that turneth away wrath."

"More love to Thee, O Christ, more love to Thee," is a song and prayer all in one, and let us all feel the need of this rich gift of love—love to everything, love to everybody. There is a fountain of love, full, rich, free. Let us keep close to it, let us take hold of it, let us live in the warmth and the glow of it—let us grow into the grace of it, let us feel the tenderness, the gentleness, the helpfulness of it—and this we can do friends by constantly, prayerfully "Looking Unto Jesus."

Long Beach, Miss.

THE LAST CALL FOR MISSIONS.

(B. D. Gray, Cor. Secy.)

Only one Sunday remains before our year closes. The record of Southern Baptists for home mission work for the year 1909-10 will close April 30th.

What shall the record be? One of debt and distress or one of freedom and joy? Shall it sound an order for retrenchment or enlargement?

By all the blessings of the past, by all the dire necessities of the present, and the glorious prospects of the future, we must not, we dare not suffer a failure now.

The receipts from the States up to April 15, 1909, were \$133,276. Receipts to April 15 this year were \$141,218, a slight advance over last year. From April 15th to April 30th inclusive, we received last year \$150,160. If we close this year without debt we must receive \$183,782 between April 15 and April 30.

Some of the States are ahead and some behind last year. Mississippi had up to April 15th sent in \$10,445. If Mississippi raises her apportionment for the year, we must receive from her \$15,555 during these two weeks. In the same time she raised \$12,775 last year.

Only one week now remains. One Sunday! Mississippi Baptists can reach the goal, if they will lay aside every weight and stretch every nerve.

We look with anxiety and yet dare to hope.

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Rev. J. B. Quin has been called to and
has accepted the pastorate of the Colum-
bia Church, to begin work June the first.

The Baraca Class in First Baptist
Church, Hattiesburg, have done the no-
ble thing of sending Sister Trotter, wife
of Dr. I. P. Trotter, to the Southern Bapt-
tist Convention.

Rev. J. J. W. Mathis, well known in
this State, has almost entirely regained
his health and has accepted the pasto-
rate of the Baptist Church at Union City,
Tenn., where his correspondents will ad-
dress him.

Rev. J. C. Schulz has accepted the
position of representative of The Baptist
Forum, a monthly magazine of high mer-
it, published in Atlanta, Ga., under the
editorial management of Rev. S. L. Mor-
ris. Brother Schulz's field will be Mis-
sissippi.

Rev. O. D. Bowen and Rev. J. N. Mc-
Millin have both recently undergone sur-
gical operations. Brother Bowen at Gulf-
port and Brother McMillin at Hatties-
burg. We learn that they are both doing

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Thursday, April 21, 1910.

SONGS IN THE NIGHT.

well, their friends indulging the hope
of their early recovery.

One MORE Sunday. Doubtless if every
one knew that there would be a shortage
at the convention, nearly all of us would
give just a little more than we are doing.
So let us at least proceed upon the idea
that there is a possibility of a deficit.
By doing this we may prevent one. The
gravity of the case should spur us to the
limit of our ability.

It was our privilege to address the
Yazoo City School last Monday morn-
ing: Prof. M. Rose is the efficient super-
intendent, supported by fifteen instruc-
tors. Prof. Rose has inaugurated a new
feature in his school—at least new to us
—an industrial department. In this de-
partment, the students are doing some
very creditable work. We were much
pleased with this school in every way.

We are in receipt of "True Light," a
Baptist periodical published by The
China Baptist Publication Society, at
Canton, China. The price is 60 cents per
copy per year, or \$5.00 per year for ten
copies to the same address, postpaid.
Remittances may be made to M. H.
Chambers, 1909 Homewood Ave., Balti-
more, Md., who will promptly forward
the same.

In view of the probability that checks
and money orders for mission funds were
destroyed in the burning of the mail
coach on the early morning of the 18th,
a few miles above Jackson, Secretary
Rowe requests that those who sent such
will at once apply for duplicates, and
forward to him at once, so they may
reach him before the 30th inst. Other-
wise these amounts though given cannot
be counted in the year's gifts to home
and foreign missions. Please do this at
once.

SEND YOUR PASTOR.

In recent years many of our churches
have fallen into the commendable habit
of paying the expenses of their pastors
to the Southern Baptist Convention. It
would be a fortunate thing if many more
would join this number. This year the
expenses will be a little heavier than
usual on account of the distance. \$50.00
would be the least one could make the
trip on. Nearly any pastorate with a lit-
tle effort could raise this amount, and
the investment would be a good one.
Will not some one in each pastorate sug-
gest the matter and thus start the ball
rolling? It is greatly to the interest of
our churches that their pastors attend
these gatherings.

The night of grief and pain comes to
all. Soon or late, more or less, we suffer.
How shall we look at it? What shall we
do with it? As to trouble men are four.
Number one is overwhelmed, goes down
beneath the waves, and rises not again.
Number two just manages to keep his
head above water, but what a time he
has of it, how loud and strong his lam-
entations and oburgations, what a pitiful
object. Number three swims easily
out and does not mind it much; he gets
wet, but he is a philosopher and soon
dries himself, making no fuss about it
nor coming to any harm. Number four
feels the force of the flood as much as
the other three, but he is so encased in
rubber that the stream only tosses him
forward on his way, and he exults at the
strange means God has taken to promote
his progress. Defeat, devastation, peace,
triumph—which will we have? The Al-
mighty is fully able to make his children
victorious over all their trials, turning
them into means of grace for which
heartly thanks can most truly be given.
It is possible not merely to bear them
with patience and resignation, but to re-
joice at the glorious results therein
wrought.

Suffering is remedial when rightly re-
ceived. Troubles are the tools by which
God shapes us into beauty and use-
fulness. Sorrow is Mount Sinai, where one
may talk with God face to face if he will
not be afraid of the thunder and light-
ning. The black threads in the loom are
essential to the perfection of the pat-
tern as are the white. Trials are the
rough file to rub the rust off our virtues;
they are sharp, whirling wheels that cut
and polish the jewels of character. They
are the fiery furnace purging away the
dross that the gold may appear; they are
the medicines, bitter but healing, that
cure us of our maladies. Sanctified af-
flictions are spiritual promotions, are the
shadows of God's wings. They show us
our weakness and drive us to Christ.
They wear us from the world and draw
us toward heaven. Hallelujah for the
cross! The truest philosophy and the
purest Christianity are one.—Ex.

Imagine Jesus examining your work,
as he will at the last day; and strive that
there may be no flaw in it, that it may
be thoroughly well executed, both in its
outer man and inner spirit.—Dean Goul-
burn.

True sincerity prompts the most gra-
cious courtesy. It puts self in the oth-
er's place.

To say only what one means may les-
sen the flow of speech, but adds force to
the current.

Thursday, April 21, 1910.

THE BAPTIST RECORD

Letter No. 34, To a Mother Whose 12-
Year-Old Daughter Wanted to Unite
With the Church Upon a Profession of
Faith, But the Mother Objected On
the Ground That She Was "Afraid the
Daughter Didn't Understand What
She Was Doing."

(R. S. Gavin).

My Dear Friend:

I am writing you this letter in the re-
ligious interest of your daughter—both
her present and her future. As I see the
situation, this is a crisis in her life. Evi-
dently she has come to the parting of the
ways, and you are objecting to her going
the way she wants to. And you are of-
fering as the ground of your objection
the fear that she "does not understand
what she is doing."

Now, while I shall write you in a Chris-
tian spirit, still I am putting myself in
your daughter's place; and hence I shall
write you as plainly as I can in her be-
half.

I. She Wants to Do Her Duty.

I think her wish to become a church
member argues that. You think she
wishes to unite with the church because
some of her companions are joining. Re-
it so; but even in that event, her wish is
doubtless born of a sense of duty. Some-
how she has come into that state of mind,
and heart that Paul's question implied
when he asked, "Lord, what will you
have me do?" Suppose she reasons it
out this way: "If it is right for my com-
panions to unite with the church, it is
right for me." Is there anything radi-
cally wrong about that? Does it prove
that she is unfit for church-membership?
At most it only proves that she is falling
into line with the most of us. We follow
one another as unthinkingly as a flock
of sheep follow the bell-weather. Man-
ners are contagious. A sense of duty is
as "catching" as the measles. You your-
self told me that you joined the Baptists
in preference to all others because your
parents were Baptists. Yet now you
say you have never regretted the step
you took. That is another way of saying
that you think you did the proper thing
when you joined the church. You know
God has many ways of showing us our
duty. And duty is none the less duty be-
cause one sees it in the light of the con-
duct of others. When I see another
doing what, somehow, he has found to
be his duty, it makes me wonder if it
isn't my duty to do the same thing. My
friend went to college, and that made me
wonder if I ought not to go also. Hence I
began to want to go to college, and I
went; and my going made others want
to go. I reckon we are all greater imi-
tators than we are willing to admit.
Even the dress you wore when you were
expressing your objections to your
daughter's uniting with the church, was
determined, as far as the style of color

and fashion of garment were concerned,
by the dresses worn by some other
women.

Yes, your daughter wants to do her
duty. She has been awakened to a con-
sciousness that she ought to unite with
the church. Does it make any difference
what awoke her? If I am in a burning
house asleep, I care not what wakes me
up, whether it be the noise of the fire
company on the outside, or the heat and
smoke and water inside, or even the foot-
falls of others in the house as they make
their escape—I say I care not what
awakes me. It is enough for me to know
that I am awake and to govern myself
accordingly. That is why I maintain
that you have no right to object to your
daughter's uniting with the church be-
cause the joining of some of her com-
panions first set her a-thinking. God had
to show her her duty in some way. Why
not use the trust and obedience of her
companions as efficiently as any other
means? "I drew them," says God, "with
the cords of a man—with bands of love."

II. Is She Converted?

"But," you say, "I am afraid she is
not converted." Now, of course, if she
is not converted, she ought not unite
with the church. But upon what grounds
do you base your fear that she is not
converted? Let us reason about this
matter a little; for the religious interest
of your daughter makes it necessary that
no mistakes be made, if we can help it:

1. Is It Because She Does Not Under- stand Theology?

Conversion is a change deeper down
than the head; regeneration is not knowl-
edge. The new birth is a heart-change;
education is largely a head-affair. If
your daughter does not understand the-
ology as well as she ought, then you
should be ashamed that you haven't
taught her. She is not to blame for that,
neither does it argue that she has not
experienced a heart-change; that is your
fault, and the fault of others who should
have taught her. One thing is sure: she
knows as much theology as you have
ever learned her. Now, why do you
want to doubt her change of heart-cent-
res, and then do your best to argue her
out of the kingdom of God, because she
cannot stand a satisfactory examination
in the theology which you should have
taught her, and didn't?

We explain the plan of salvation to
men, and teach them the doctrines of
grace, and then ask them to accept what
we have learned them. We think that
meet and proper—the proper order, and
properly done. But when a child believes
on Jesus Christ, and then fails to answer
all the deep questions in religion put to
them, we throw up our hands, look pious,
and exclaim, "I am afraid they do not
know what they are doing!" If we'll

teach them the answers to our deep
questions, they will know them. I had
rather have one in the membership of
the church who doesn't know theology,
but has experienced a change of heart,
than to have a dozen graduates in the-
ology, but, at the same time, are stran-
gers to saving grace. Please do not re-
duce regeneration to an intellectual
basis. We have too much of that kind
of religion now.

2. Do You Doubt Her Conversion Be- cause She Was Not a "Seeker" for a Long Time?

How long do you think one should be
a "seeker?" I know of but few things,
religiously speaking, that are more use-
less than "seeking." Christianity is not
a religion that has to be "sought." It is
a very much found religion. So says the
gospel. It has been found ever since Je-
sus exclaimed, "It is finished." It is
ours, not to seek it, but to take it. When
we come into the possession of it by re-
pentance and faith, it then becomes a
very important matter that we seek the
best ways and means of developing it,
and I confess I know of no better way to
begin its development than by obedience
in the matter of church-membership.

All regenerations are instantaneous.
It may take a long time to get one's con-
sent to turn away from sin and to Jesus
Christ, but the act itself is instantaneous.
You can never measure the genuineness
of a conversion by the length of time it
took to lead up to it. Jesus says: "He
that believeth on me, hath eternal life."
—Jno. 6:47. It may take one several
years to get willing to believe; others,
like Nathaniel, believe immediately. It
isn't the time that counts, but the be-
lieving. The notion that it is necessary
for one to be a "seeker" for a certain
length of time before he can experience
saving grace, is either a relic of super-
stition, or an abomination of Romanism.
It may be a combination of both.

At any rate, it has no place or right
in the working machinery of a Baptist
church. No form of penance can save from
sin. Nothing but the blood of Jesus
Christ can do that, and the sooner one
is willing to accept the remedy, the bet-
ter. I know some people who have been
"seekers" for several years! They are
still "seeking." I wonder if they will
ever be anything more than mere "seek-
ers!" I would not give what I believe
your daughter has experienced in her
inner life for all the seeking of all of
them. We get into this wonderful grace-
experience, not by seeking, but by be-
lieving.

3. Do You Doubt Her Conversion Be- cause You Are Unable to See Any Marked Change in Her Life?

In a life, young and comparatively in-
(Continued on page eight).

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL OF THE KINGDOM.

Lesson 4. (Matt. 11:20-30) April 24.

Golden Text: Come unto Me all ye that labor, and are heavy laden, and I will give you rest.—Matt. 11:28.

Privileges and Responsibilities in the Kingdom.

The time of the lesson is uncertain. In Matthew it follows last week's immediately, as a part of Jesus' teaching after sending forth the twelve. The parallel passage (in Luke 10:12-22) connects with the mission of the seventy. The place may have been Capernaum, but this is only conjecture.

Verses 20-24: What success did Jesus have in Galilee?

Why did the multitudes follow him at first?

Why did they leave him finally?

What three cities were mentioned does Jesus condemn?

What is his warning to them?

Why do you think he was so severe? Why did they deserve it?

What do you know about Bethsaida?

What three disciples came from there? (John 1:44; John 12:21; Luke 9:10; Mark 6:45).

What mighty works were done in Chorazin? (We do not know. The fact that we know nothing of this city proves how much there was of our Lord's work that is unrecorded.)

Why did Capernaum have the best chance in the world to become a Christian city?

Tell about the destruction of Sodom? (Gen. 19:6; read entire chapter).

Which was the more wicked city, Sodom or Capernaum? (Sodom).

Why then will the judgment of Capernaum be more severe than that of Sodom?

Tell something of Tyre and Sidon?

They were two very ancient and important cities, noted for wealth and wickedness, on the coast region north of Palestine. They were often referred to by the Old Testament prophets. They were heathen cities where Baal was worshipped, and hence they had not the privileges of the cities of Galilee.

What is the reference to "sack-cloth and ashes?" (Signs of sorrow and often of penitence. The sackcloth was a coarse cloth made into a garment resembling a sack. Ashes were placed on the head).

What is meant by "more tolerable in the day of judgment?" (Our future and final judgment will be according to the

privileges and light we have had. If the gospel does not melt it hardens. And the most highly privileged are often the most hopelessly careless. We speculate a great deal on what God will do at the last with those who have never heard the gospel preached; but it will be well also to consider what he will do with those who have heard it with every advantage, but in vain.")

Verses 20-30: Is the appeal to fear any stronger than the appeal to love?

What does Jesus feel thankful for in verse 25?

Does he mean that some people have too much knowledge?

Whom did he mean by "babes"? (Simple, child-like people. "The only sure thing in this world is heart. Children are all heart. You can fool children's heads but you can't fool their hearts. The baby never goes to the man who doesn't like babies.")—Ridgway.

What made Jesus feel so sure that his teachings were true? (verse 27). "Not a few of the foremost scholars have in recent times, spoken of this verse as the very greatest saying of Christ in the first three gospels."

Repeat verse 28. (This tenderest of all appeals is recorded by Matthew alone. He doubtless knew what it meant to labor under the burden imposed by the scribes and pharisees, as well as under the burden of his own sin sick soul. And he had found how sweet it was to rest in the Lord's love).

What is a yoke for?

Is a yoke usually made for one or two? What did Jesus mean by his yoke? (A yoke is made to help carry the burden—not make it heavier. It binds two together and when they become accustomed to their yoke, their work is rendered far lighter. It is usually made so that one side is heavier than the other; the stronger bears that heavier side, and thus makes work light for the weaker. When we are yoked with Jesus he wears the heavy end; indeed is willing to take all the burden; but we cannot be yoked with him unless we go step by step his way).

Are we compelled to wear a yoke in this life? (Yes; we must be yoked with the devil or with the Lord; and the matter of a yoke mate is left with us, after we have once heard his "come unto me.")

Seek Further Answers).

Which is the wickedest place on earth?

Are those of us who have every opportunity to hear the gospel more blame-

worthy if we neglect it than the heathen in Africa or China?

What kind of people are invited to come to Jesus?

Does the invitation leave anybody out that you know?

How does Christ's burden differ from the world's burden?

What lessons do you get from the Savior's prayer in this lesson? (Note the spirit of thankfulness; the fullness of the prayer, even though brief).

Where do you find a call for faith in this lesson. (Come unto me).

Where do you find a call for obedience? (Take my yoke upon you).

Do you feel that your privileges and responsibilities are any greater since studying this lesson?

MODUS OPERANDI ILLUSTRATED.

(P. I. Lipsey).

Fearing from what Brother Rice said in a recent Record that I didn't make my meaning clear as to the Lord's directions about doing mission work, namely, that State missions are an indispensable and exceedingly powerful help to world-wide evangelization, I am going to try to illustrate what I mean. It has been my good fortune to be connected with the work for the last twelve years, and I give some experiences:

Ten years ago the church at Clinton had preaching only half time, though I don't see now how they got along that way. About that time, the State Convention Board came to our assistance with \$400 and we began having preaching every Sunday. Immediately our work took on new life and the church moved up in every department, until this year our contribution to foreign missions alone was \$1200, which is as much, I suppose, as they had done in any ten years together before the Board's help. Certainly it is ten times as much as they were doing ten years ago. The other departments of our work have not suffered. Our Sunday-school and prayer-meeting are bigger and better; pastor's salary more than twice what the church paid then, congregations better and contributions to all objects greatly increased.

Perhaps best of all a great number of young men and women have decided to go as foreign missionaries. I don't tell of this that we may blow our own horn, but to show what State missions accomplish.

Again: A little over twelve years ago I went to Greenwood as pastor. The church paid \$600 a year to pastor's salary and the State Convention Board did the rest. I was there only a little over two years and don't know that I accomplished much, but my leaving seems to have been a great blessing to them. At least, by the help of the State Board they

Thursday, April 21, 1910.

were able to keep a pastor for all time until they too have gotten able to take care of themselves, are now about to get into one of the finest church houses in the state and are girding themselves for the work of giving the gospel to the whole world. I can't tell the whole story, but enough has been said to show anybody that the world can't be evangelized, the heathen can't be saved without recruiting, and coaling, and provisioning stations supplied by State missions. Mind you, the object is to give the gospel to the whole world, that the kingdom of the world shall become the kingdom of our God and his Christ. But the man who ignores or neglects State missions is throwing away one of the chief instruments.

IMPORTANT NOTICE.

(J. T. Henderson, Gen. Secy.)

The Northern Baptist Convention will be in session in Chicago during the meeting of the National Missionary Congress, May 3-6. This affords Southern Baptists the opportunity of attending not only the greatest missionary meeting ever held in America but also the privilege of visiting our Northern brethren in their annual convention. This is a rare opportunity. While special seats for the congress will not be reserved after April 15th, no doubt accommodations can be secured later. The fee of \$5 not only gives admission to the meetings but also pays for a volume containing the proceedings of the congress. Preachers are eligible.

Bristol, Va.

N. B. Laymen, let us do everything in our power during these closing days to help relieve the debts on our Boards. This is a great crisis.

REGISTRY CARDS FOR FINANCIAL DELEGATES.

(A. V. Rowe).

I am now prepared to send to brethren going to Southern Baptist Convention cards entitling them to enrollment, and shall be glad to have the names of brethren who contemplate going to the Convention. Of course I make the same request of former years that if a brother finds that he cannot go, that he will return me the card or inform me by postal card, that the place may be given to some one else.

Do not hide the card in some out of the way place where you will not find it, and do not forget to take it with you.

TEACHER TRAINING AWARDS.

Mississippi—Clinton, Miss Mariah Johnson, diploma, seals 2, 3, 4, 5, 6; South Carolina, 5; Tennessee, 21; Alabama, 7; Florida, 1.

THE BAPTIST RECORD

HYACINTHS AND WHISKEY.

A nurseryman down South wrote me a letter and added this little postscript: "In districts where the open saloon has been abolished, I find my business much improved." That is all he said, but dull indeed is the brain that cannot see here the text for an earnest lesson. That postscript meant that the surplus earnings that used to go for strong drink, are now in many instances being invested in garden seeds, flowers and trees.

It does not take much money to buy a package of hollyhock seeds. Pinks, peonies, sweet williams, nasturtiums, morning glories and larkspur are not expensive. They do, however, require care to make them grow and blossom. I think it can safely be asserted that a man with a taste for strong drink does not plant flowers and trees, nor does he take a pride in his vegetable garden. Can't you tell the home of a drunkard as you pass it? Does not a drunkard's team proclaim him? Do not his little children, with mute lips, relate the awful story of his life? Does his wife need to say anything on the subject?

The worst about strong drink is not that it wastes money, but that if its use is continued, it destroys in the man's soul all appreciation and desire for white hyacinths. Not only that, but it blights and withers all desire for beauty in those about him. He puts them under the domination of hate and fear. They have no inclination to plant trees or make flower-beds. They can only weep. You cannot successfully irrigate flowers with either strong drink or woman's tears. So speaking just as a business man and a landscape gardener. I say we would do well to use our quiet influence to help the saloonkeeper into a better business. Men with the saloon habit are not happy, neither do they have happy families. Only nappy people have flower gardens and plant trees. This is because only happy people love; and flowers and trees will not grow in gardens unless you love them.—Elbert Hubbard.

MT. OLIVE.

(N. R. Stone).

I have been on this field 4 months, and find things hopeful. Our foreign mission offering was \$200, \$66 better than last year. Our Sunday School has increased from around 120 to around 170. Have had about 20 additions. A large congregation gathered last Sunday night to witness the burial and resurrection of 6 believers in Christ.

Things look hopeful at Rock Hill, 4 miles from Mt. Olive. They have an evening appointment. Last meeting day we received a woman for baptism. The meeting before there were 3 by letter.

I also preach at Mize. Had 6 additions there the last two appointments. God is getting things ready for a harvest in this country. Are you praying for it?

TELEGRAM.

(S. J. Porter, Field Secy.)

Baptist Record, Jackson, Miss.

Foreign Board needs \$280,000 within next twelve days, issue too great for collections to suffer from unfavorable weather. Let no pastor or church fail. Will not some who have already helped help again with special offerings? Make next Sunday glorious for foreign missions. Personal work tells.

Richmond, Va., April 18, 1910.

WEST POINT PULLING FOR \$1,000.

(L. E. Barton).

We began our offering for home missions today, Sunday 17, and are pulling for \$1,000. We have just about \$800 definitely in sight at this writing and a good round-up will bring the other \$200 or very nearly that.

We have forwarded to Bro. Rowe \$2,000.15 for foreign missions and now desire to raise \$1,000 for home missions so our delegates can go to Baltimore feeling that not a cent of any debt that may be on the Boards is our debt. If heroic work is not done by the pastors and churches next Sunday and the six days following we shall fail. It is a day of awful responsibility for every pastor in the land. Let Mississippi go to Baltimore with a clean record brethren. If every pastor in the State will wait on God for the message and deliver his soul "from the blood of all men" on next Sunday we shall go even beyond the apportionments. If Mississippi fails it will be because the Baptist preachers fail. Pray, pray, preach, preach, practice, practice, and we will gloriously win in the name of the Lord.

WIGGINS.

(H. C. Joyner).

We are having a great meeting at Wiggins. We are now in the midst of great possibilities. We had six for baptism last night and eleven by letter. There were more than twenty up for prayer. Pray for us. Brother Harmon Holcomb is indeed a messenger from God. Our people are enjoying a rare feast. We are praying and expecting great things of the Lord.

P. S. Among the converts were our own son Morgan. The pastor's heart was full to overflowing, as well as that of his mother. It was an old fashioned good time in Zion.

(Continued from page five).

nocent like her—a visible change of any marked degree is impossible. At the beginning of the parting of two ways the difference in direction is imperceptible, but the change in directions is there, and the difference is real, never-the-less. They tell me that young tares and young wheat are very much alike. All the babies of our race that I have ever seen favor, but that is no argument that all grown folks look alike! Now, the life of one young in sin, and then young in grace, may, for a little while, be very much alike. One thing is sure: The two cannot be very much unlike. You cannot apply the same test to a child's profession of conversion that you do to the profession of an adult. I say so because a spiritually dead child and a spiritually living child are not nearly so unlike as are the spiritually dead and spiritually living grown. Often the beginners of very divergent results are very much alike. Primers are only simple lessons in the fundamental principles upon which the superstructure is yet to be built. I have four brothers. One of them is a lawyer; the other three are physicians; I am a minister. Yet, when we were in school, even after we had decided our callings, we studied the same text-books. Judging from these text-books, one could not have identified the lawyer, or the physicians, or the minister; and yet our life-purpose was even then revolving about separate centres, as testifies what we five brothers are today.

Please do not be more unreasonable with respect to your daughter's profession of conversion than you are with reference to everything else. We come into the kingdom of heaven as little children, you know; and so when little children come in, they are already very nearly at their normal self. Their heart-change, while a real change, is yet almost but imperceptible. I got lost once by taking the wrong way. If I had turned back after having taken my first few wrong steps, the change in directions would not have been so tiresome. But instead of that, I went in the wrong direction more than five miles; and when I went back, I found it was as far from where I stopped, back to where I began wrong, as it was from where I began wrong to where I stopped. Yes, whether or not we can see much change in the life of converted folks depends very largely on how much change has to be made. The little girl that Jesus raised from the dead didn't stink, yet she was dead. She hadn't been

dead very long. I may say that while she was as dead as she could be, yet she wasn't very much dead. But Lazarus was very much dead. Said his sister, "By this time he stinketh, for he hath been dead four days." The sister was right, don't you think? And so in the raising of Lazarus Jesus had to do two things: Give him back his life, and remove the offensiveness from his long-dead body. But he had only to give the little girl her life again. And she was twelve! My dear mother, be wise.

I'll write you another letter before our meeting closes. There are some other words I ought to say to you, touching this important matter.

GENERAL ASSOCIATION WORK.

(T. J. Moore).

Perhaps the readers of The Record would be pleased to know of the progress of the work in this part of our State. The executive board convened here (Bay Springs) yesterday. Reports were very encouraging. We only have a strip of territory from twenty to sixty miles wide on the eastern border of the State that reaches from near the coast north through Neshoba county. Within that territory the State convention has the co-operation of nearly all of the stronger churches. I think the convention has very nearly every church along the Mobile & Ohio and Northeastern railroads. The M. J. & K. C. road runs through the center of our territory and we have most of the churches on this road from the Alabama line north to Philadelphia in Neshoba county. All the Laurel churches are in the State convention.

For the most part our churches are either young churches in the new towns along this railroad or poorly developed country churches, often far out in the interior.

Within this territory we have many suspicious Baptist churches and preachers that stand aloof from all co-operation work for fear, as they claim to think, that their church independency and orthodoxy will be endangered. And besides these we have a few so-called "Gospel Mission—Land Mark" churches and preachers whose chief business seems to be to lambast, abuse and criticize everybody and everything that is not along the line of their especial prescription. It is only in certain localities where they discover and nurse factions in churches and cause divisions that they

are doing harm. So much concerning our territory. Lets see what we are doing for missions. We have a field-secretary for about one-half his time looking after the work being done within our bounds. We have a dozen or more associational missionaries for part or full time. This work costs about \$1,800 a year. We co-operate in foreign and home missions with the Boards of the Southern Baptist Convention and have on hand now soon to turn over to those Boards about \$2,000.

The meeting of the Board here yesterday was well attended. The reports were encouraging, and the contributions good.

This is a strongly missionary body and is growing in power and usefulness every day. There are no complications nor antagonisms between this body and the State convention in the mission work.

Our General Association will be held at Richton next October, Wednesday following 4th Sunday. Bay Springs, Miss.

PROGRAM OF SOUTHERN BAPTIST EDUCATION ASSOCIATION.

(Robert C. Patrick, Pres.)

The next meeting of the Southern Baptist Education Association will be held on the evening of May 10th and the morning of May 11th, 1910, in Baltimore, Md. The following program has been arranged by the executive committee:

May 10, 8:30 p. m.—"Christianity and Learning," by President E. H. Potat, Greenville, S. C.

"The Calling of Baptists to Educate," by President S. Y. Jameson, Macon, Ga.

May 11, 9:30 a. m.—Executive session of the association.

President's address.

"College Entrance Requirements" discussed by President Arthur Yager, Ph. D., Georgetown, Ky.

"Relation of the College to the Secondary School," discussed by Prof. J. C. Metcalfe, Ph. D., Richmond, Va.

"The Highest Efficiency in the College and Its Limits as to Numbers, Equipments, etc., by President W. T. Lowrey, D. D., Clinton, Miss.

"The Debt of the Nation to the Denominational College," by President J. P. Green, D. D., Liberty, Mo.

It is hoped that there will be a full attendance as matters of importance as to the future of the association will be discussed at the executive session.

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Wisdom is the true and unalloyed coin, for which we ought to exchange all things; for this, and with this, everything is in reality bought and sold—fortitude, temperance, and justice; and, in a word, true virtue subsists with wisdom.—Plato.

DEATHS :-:

Mrs. Kizah Rogers.

On November 1, 1827, God gave to Mr. and Mrs. Zabud Duckworth of South Carolina a jewel of the rarest hue.

Early in life this daughter was brought to Mississippi. January 4, 1848, she was married to Josiah Rogers. To this union God gave nine sons and three daughters.

From a wound received during the civil war Mr. Rogers was laid to rest with "the boys in gray," thus leaving her to brave the dangers and undergo the difficulties of widow and orphan, but the difficulties were met and overcome, and today all except two boys await the call to which mother answered February 20, 1910. As noble a body of high toned Christian citizens as this country affords. All members of a Baptist church and four of the men are deacons. This is but the result of over sixty years of faithful service in the kingdom of God.

Mrs. Rogers' memorial cannot be obtained by pen, tongue or brush, but abides in lives blessed by her kind words, golden deeds, untiring energy and motherly influence.

May God give to this world more such mothers in Israel.

On February the 21st, amid sobs and sighs of a tremendous congregation, she was laid to rest in Rock Hill cemetery.

Peace to her memory until the angels awake her in the morning of the resurrection.

N. R. Stone,
Her Pastor.
Mount Olive, Miss.

Attention, Fathers and Mothers.

When you were a child your parents cured your boils, old sores, chronic ulcers, bone fclons, carbuncles, poison oak and many other ailments with "Gray's Ointment." For over half a century it has been the honored family remedy in thousands of homes throughout America and foreign countries. If you are not using it in your home regularly, it is because you do not appreciate how helpful and indispensable it is to every parent. Get a box for 25c. at your druggist's, or if you have never used it, write us for a small sample, which we will gladly send free post paid to demonstrate its value to those who do not know it. Address Dr. W. F. Gray & Company, 412 Gray Building, Nashville, Tenn. Mr. E. G. Worth, Wilmington, N. C., writes: "I have been extolling Gray's Ointment for over fifty years. I am now over 86 years of age and would not be without your ointment for anything."

MY CREED.

(Frank N. Riale, in Interior).

The Lord is my shepherd, I shall not want.

1. I shall not want food. "I am the bread of life. He that cometh to me shall never hunger."

2. I shall not want drink. "If any man thirst, let him come unto me and drink."

3. I shall not want rest. "Come unto me all ye that labor and are heavy laden, and I will give you rest."

4. I shall not want guidance. "I am the way; no man cometh unto the Father but by me."

5. I shall not want companionship. "I have called you friends." "Lo, I am with you always."

6. I shall not want joy. "These

things have I spoken unto you that my joy might remain in you, and that your joy might be full."

7. I shall not want honor. "If any man serve me, him will my Father honor."

8. I shall not want comfort. "Let not your hearts be troubled. He shall give you another comforter, that he may abide with you forever."

9. I shall not want any good thing. "If ye shall ask anything in my name I will do it." "No good thing will be withheld from them that walk uprightly."

10. I shall not want life. "I am come that they might have life, and that they might have it more abundantly."

11. I shall not want power over death. "Whosoever liveth and believeth in me shall never die. Believers."

12. I shall not want life eternal. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Forever with the Lord.

The Habit of Idleness.

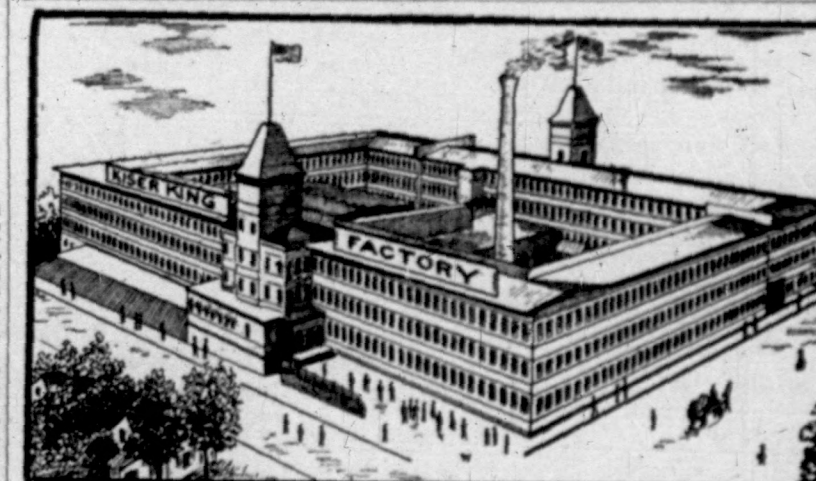
Nothing is easier than to let either idleness or industry grow on us. George had been very ill. He had gone to the country to spend a month, after growing better. Of course there was plenty of excuse for George's doing nothing all this while. By the time the end of the month was up, George was almost as good

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as new again. When he reached his home in the city, mother scarcely knew her brown boy. She came past him up from the cellar with an armload of kindling. George never thought to say, "Mother, I'll do that." When grandma dropped her glasses, he didn't think once about stooping down to find and pick them up. But he was perfectly able to go to the ball game and played a good, hard game. It took grandpa, in one of his wise talks, to open our boy's eyes and make him realize how the habit of idleness had taken a hold. Then George did begin to try, and it wasn't long before he was back in his old habits of industry again. Just as happy as ever. Idleness is like some little elf that will come in and rule us unless we watch all the time.—Selected.



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WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi.

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

Woman's Central Committee:

MRS. J. A. HACKETT, MERIDIAN, President of Central Committee
MRS. W. E. WOODS, MERIDIAN, Secretary of Central Committee
MRS. W. S. SMITH, MERIDIAN, President of Sunbeam Work
MRS. MARTIN HALL, WINONA, President of Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. J. D. GRANT, HARRISBURG, President
MRS. A. J. AVENUE, CLINTON, Vice-President
MRS. G. W. RILEY, JACKSON, Recording Secretary

RULES FOR TODAY.

Do nothing that you would not like to be doing when Jesus comes. Go to no place where you would not like to be found when Jesus comes.

Say nothing that you would not like to be saying when Jesus comes.—Exchange.

JAPAN.

Oh, fair Japan; oh, rare Japan, Thou land of ancient trees, Where lotus blossoms fringe thy paths And perfume every breeze.

Where lilies bend their fragrant heads To kiss thy plashing streams And dark skinned Musmes, almond-eyed Make long forgotten dreams.

Thy hills crown-topped with sacred groves Enclose thy gifted shrines; In grottoes where the iris blooms Droop sweet wisteria vines.

Mysterious, languid seems to hang O'er mountain, plain and rill; An unreality of life Does all the senses fill.

Oh, sweet it is to dwell with thee, Land of the Rising Sun; Where beauty, age and mystery, Combine themselves in one.

—Sir Edwin Arnold.

MISSIONARY CALENDAR.

Sunday, April 24—
"All that's high and broad compare thou With the heart of God; Countless thousand times surpassing Boundless heart of God!"
—Japanese Christian Hymn.

Monday, 25—
Rev. and Mrs. J. F. Ray, Shimonoseki, Japan.—Hymn 10:22.

Tuesday, 26—
That the Y. W. may surpass the offerings asked of them for the work at Shimonoseki.—1 Cor. 8:11.

Wednesday, 27—
Rev. and Mrs. J. H. Rowe, Nagasaki, Japan.—Psa. 28:8.

Thursday, 28—Dr. and Mrs. J. McF. Gaston, M. D., Lechow-Fu, China.—Jonah 2:7.

Friday, 29—
Rev. and Mrs. G. K. Dozier, Shimonoseki, Japan.—Jno. 16:33.

Saturday, 30—
Miss Lottie W. Price, Shanghai, China.—Psa. 28:9.

A lady missionary tells us that Japan is making great advance in improving the condition of her women; and that it is due most largely to the teaching and lives of the women missionaries who have carried Christ into the homes of Japan. Will you not pray for these devoted missionaries? For all that differentiates Christian women from their benighted, and cruelly crushed sisters in the lands of paganism they are indebted to Christ, and his redeeming grace. How, then, can women and girls be indifferent to the great work of missions?

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 764-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

The Central Committee met April 14 and the following delegates appointed to W. M. U. Annual Meeting, Baltimore.

Our list is not complete and we urge the women who can attend to send in their names at once. The list will be held until a few days before meeting:

Mrs. J. G. Hassell, V. P., Mrs. G. W. Riley, Jackson; Miss Mattie L. Mitchell, Poplarville; Mrs. H. J. Vandlingham, West Point; Mrs. J. L. Montgomery, West Point; Mrs. R. H. Tandy, Hazlehurst; Mrs. Martin Ball, Winona; Miss Marion Banks, Winona; Mrs. W. S. Smith, Meridian; Mrs. W. R. Woods, Meridian; Mrs. J. H. Cohn, Greenville; Mrs. T. J. Bailey, Jackson.

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Mr. William Gallager, 1947 Magazine St., New Orleans, says: "I have been using ROYALINE OIL on my mules for two years, and can recommend it as being superior to anything I have ever tried for Cuts, Sprains, Nails in Feet and Hints of all kinds. It cures promptly every time." Royaline Oil is the great antiseptic; cures wounds, pains, sores and inflammations of all kinds. Price, 25c bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

Baltimore, Md., April 12, 1910.
Dear Mrs. Woods:
You doubtless received a week or two ago my letter containing the suggestion of one State vice president that all State central committees provide their delegates with a badge containing the name of the State. Instead of adopting the uniform badge, white ribbon with black

lettering, a number of States report that they are using their special State color and the president, Miss Heck, thinks it is desirable that whenever the State has a distinctive color that color be used by them for the badge.

Another suggestion which we should very much like to see adopted is that each State provide a sufficient number of State badges for all of the women who come to the Convention from that State. By this means the visitors to our meetings as well as the delegates could be distinguished as to their States. We hope also to have the visitors register when they go to the meeting.

As it is very desirable to bring as many women as possible in touch with our annual meeting will you not help us to do so by making known these plans and providing enough badges to give to as many Convention goers as you can reach. An announcement in your State paper that those who expect to go could obtain the State badge from such and such an address would give circulation to this plan and it would be possible to reach a great many of them on the special trains provided for those bound for Baltimore.

Very cordially yours,
Edith Campbell Crane.

IMPORTANT NOTICE.

The time for closing the books of the W. M. U. Auxiliary to the Southern Baptist Convention has been extended to April 20.

Dear sisters, will you not take advantage of these days of grace to glean the field. Some have surely been overlooked that will bring in their offering when they are approached. Give every one a chance. "Gather up the fragments that nothing be lost."

You will note that only twelve names have been sent in to the Central Committee as delegates to Baltimore. Surely there are others who can and will go. Send in your names

Poor, Foolish Woman!



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she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove. Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them. Grocers sell Jell-O Ice Cream Powder, two packages for 25 cents.

at once that you may receive delegates' cards and be properly recognized.

Some missionary societies ought to pay the expenses of their representatives. They will get in returns amounting to vastly more than the outlay. Churches realize the value of this for their pastors; why not W. M. U.'s for their delegates?

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- Many a father will wish to read these letters as his own message to his child. They are thoroughly good. —Baptist Sunday School Board, Nashville, Tenn.

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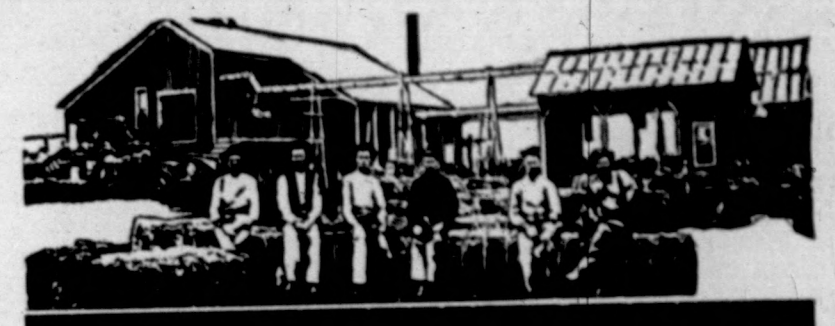
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THE LITTLE CHILDREN OF JAPAN

All the year from January to December, rain or shine, in the crowded streets, in highways or byways of the cities of Japan, we see the children, from the early dawn 'till the shades of night drive the little ones indoors. The tiny baby of a month old to the child of twelve months, lies tied to the back of its little motherly sister. Sometimes the baby huddles close to the sister's shoulder and looks quite comfortable, at other times the little one hangs in a most uncomfortable way, with its head hanging back and its eyes exposed to the glaring light of the sun. Perhaps this accounts for the Japanese having such weak eyes. The little girls' dresses are made exactly like their mothers'. The boys' dress is nearly the same, but they do not wear an apron as the girls do, and there is a difference in the width of the belt (obi) or sash. The boys' obis are narrow and tied in front, the girls' are wide and tied in a large bow at the back. All little children, whether boys or girls, have tied in the obi a little wooden block with the name and address of its parents. When a child wanders from its home, and cannot find its way back, any one who finds the little one crying, has but to look in the obi and set it right. In consequence of this very good fashion children in a great city with its hundreds of people, are never lost. The heads of the girls are generally uncovered, but sometimes a blue cotton towel is worn, this towel is put to many uses. It serves as handkerchief, dust-rag, mop, towel and wash-rag, as well as bonnet. When the little girl comes to water she will wash the towel, wipe her face and hands, and perhaps tie it to her wrist to dry, then spreads it over her head to keep off the hot sun, while her poor little brother hangs with his face turned up to the bright sunlight. Boys and girls wear the same sort of shoes. The thick wooden sole is very light, and is fastened with a strap of cloth or velvet that passes between the great toe and the next one. They make a great clatter when their owners are walking in the streets, but they are never worn in the house. They keep the feet about an inch-and-a-half from the ground, so it is not easy to get damp feet from below, at any rate. They become used to the weight, and run and play, and fall down and roll over baby and all. When master baby cries, they jump up and down or run about, and the crying soon stops. We have these little nurses by the dozen in the Sunday School, with baby peeping over the shoulder or sleeping contentedly. Wherever the story of God's love goes, the desire to work for him springs up. In our Sunday-School a class of twenty-eight children contributed to the Christmas offering. Did you do that well in your Sunbeam Band?—Adopted.

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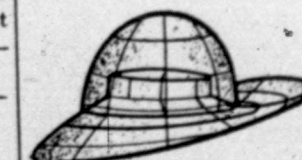
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MISSIONS.

(S. S. Jacob).

(A paper read before Providence Sunday School April 10 and published by request of the church.)

I am requested to define the word "missions." It requires no great student of theology to do that. It means to tell the world of a redeemer. The world—there are no sections or boundary lines connected with the original meaning of the word. Such terms as state, home and foreign missions are strictly modern terms, which simply mean to divide and subdivide the work for the sake of convenience. The world is the field and the field is the world. One part is as important as another. All are equally precious in God's sight. We of America have not thoroughly learned this truth yet. We assent to its truth, but deep down in our hearts there is a tendency to regard the soul of the Hottentot or any other heathen as being of small importance when compared to the fair-skinned and broad-minded Americans. We are the people—so we are inclined to think.

God has taught us that he will make of every nation people who shall sit down in the kingdom of heaven with Abraham and Isaac and Jacob; which means that all are equally precious for whom Christ died, and that he will have myriads of people to represent every nation under the sun. Oh, the glory that shall be revealed through the redeemed multitudes of earth! I should not be surprised to find in heaven that the redeemed heathen will be as precious to me as the wife of my bosom, or my own child. Are you shocked at such an idea? This may or may not be true; it is mere speculation; the point I wish to impress is, that the ties that bind us in heaven will be stronger than any that flesh and blood can claim. "These are they that have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb." Jesus the common Savior of all—this is the tie that binds in heaven, and we should learn more of this precious truth while on earth.

I want to ask one question—a question I once asked my Sunday School class, and my pastor was the first to miss it. He gave a good answer, but he did not give the answer. The question was this: "Why should we give the gospel to the world?" When a mother tells her child to do something, the obedient child acts promptly without asking any questions. Then, the answer to the question is this: "Because Christ commanded it." Like the obedient child, our loyalty to the Master should be such that to know a thing is to do it. But, our Master is better to us than our earthly parents. He has told us why we should go; he has even so honored us as to carry on his business through us. "Ye are my witnesses," says the Master, and the assurance of success; his promise to be with us should be as precious

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"My wife is of a nervous temperament, and has suffered much from sleeplessness. Since using Dr. Miles' Nerve she has greatly improved and now sleeps well."

When the nerves become weak, worn-out, excitable from overwork, worry, grief or mental exhaustion, their turbulent condition prevents that total relaxation that induces sleep.

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by its soothing and quieting influence and by strengthening and replenishing the exhausted nerve force brings profound and restful sleep.

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to the layman as to the preacher. If we can't go we can send; like one of old we can hold up the preacher's hands.

One other precious thought—we are to be rewarded for every service—something over and above the salvation he has so freely given us. Everything placed to our credit here and hereafter. Let us here recall that precious sentence, the one that seems to unite heaven and earth, and brings God and humanity together; the one that so often brings gratitude to our hearts, and sometimes tears of gratitude to our eyes. Listen friends, listen to one of the sweetest passages that ever fell from the Master's lips: "In as much as ye did it unto the least of these ye did it unto me." What language could be more pathetic? What could appeal to our better nature stronger than this? To know that he will condescend to recognize the most trivial service—even one we would scarcely notice ourselves—it is enough to melt the heart of stone, because it reveals so much of his great love to us. And then, it is all so plain and simple—only one condition—that it be done in the proper spirit. If I give a cup of water, in the right spirit, to a little child, I give it not only because I love the child, but because I love the God who made the child; because I love the Christ who died to save the child. We greatly honor Christ when we minister to human needs.

The people of Jerusalem paid him no greater honor when they went out to meet him, spread the tree branches under his feet, waved the palm leaves over his head and hailed him king. Indeed we do him greater honor because we understand the nature of his kingdom better.

But, to return to the main subject—missions. How far shall we go? Where shall we set the boundary? How long shall we march under the King's banner in this great procession? Surely the time has come when we should no longer ask the silly question, "Can the heathen be saved without the gospel?" Rather should each one of us ask "Can I be saved if I refuse to give it?" Would I not prove by such refusal that I had not the spirit of missions?" We are plainly told that if

TO YOUNG WOMEN

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SOUTHERN BAPTIST CONVENTION

Baltimore, Md., May, 1910

WORLD'S SUNDAY SCHOOL CONVENTION

Washington, D. C., May, 1910

The Picturesque

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U. C. V. REUNION

Mobile, Ala., April 26-28th.

Apropos of the approaching Reunion of United Confederate Veterans, the Mobile & Ohio Railroad Co. is distributing a handsome illustrated folder descriptive of Mobile, the Reunion City for 1910. Mr. Jno. M. Beall, G. P. A., Mobile & Ohio R. R., St. Louis, Mo., will be pleased to mail you a copy on request.

FITS CURED NO CURE NO PAY—It is our small professional fee until cured and satisfied. German-American Institute, 934 Grand Ave., Kansas City, Mo.

we have not the spirit of Christ we are none of his; and certain it is that the spirit of Christ is the spirit of missions, and the spirit of missions the spirit of Christ. I repeat it, the world is the field, and the field is the world.

We can sing:

From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sands;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

With equal fervor we can sing of our own loved ones:
Our children here are dwelling
Neglected and astray;
Whose hearts are often swelling
To learn of Zion's way;
Oh, bear to them the treasure
And bid the exiles come;
There is no sweeter pleasure
Than preaching Christ—at home.

Oh, friends, who would be left out of that procession? Who would not have part in the grandest organization God ever set on foot? An organization for the salvation of the world; an organization that is ever recruiting and ever passing over to its final reward.

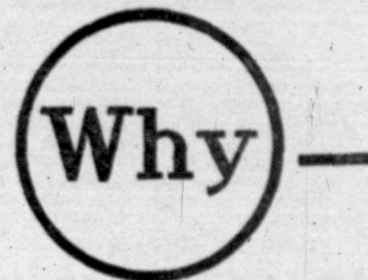
One army of the living God,
At his command we bow;
Part of the host have crossed the flood,
And part are crossing now.

THE ESSENTIAL AUTHORITY OF THE BIBLE.

(Samuel J. Skevington, in Standard.)

But Baptists, with their principle of the spirituality of religion, admit no authority in matters of the soul, except that of the Lord Jesus himself. What then of this authority of the Bible? It must be the authority of the Master, or it has no authority over us. This leads us back, at once, to the question of the origin of the Bible. Where did it come from? Who gave it to us? Whose seal is upon it? How do we know it is God's book? The principle of the spirituality of religion makes it impossible for us to accept any but spiritual proof of the authority of the Bible. It is not a question of who wrote it, or when it was written—those are questions for critical scholars to decipher—but it is a question of the spiritual value of what is written. The only possible proof of the Bible's inspiration is that inspiration itself.

The only authority of the Bible is the authority of its truth. No external authority of whatsoever kind can add to or take from the truth of its truth, or the inspiration of its inspiration, or the authority of its authority. But how do we know that it has the authority of inspired truth? We know it because it has been subjected for generations to the test of spiritual experience, and has proved itself to be God's book by leading multitudes to God and godliness. The Christian consciousness of God's people recognizes it as God's book. The



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same Spirit that inspired holy men to write the Bible witnesses to its truth in the hearts of the holy men who reverently and devotionally study the Bible. It is God's book because God's Spirit, God's truth, are in it.

While the culture of the world devied human vice and pictured the festival of the gods as a bacchanalian revel, the Bible was presenting a conception of sin and holiness that the noblest and purest minds recognize and acknowledge as the loftiest ethical ideal. While the religion of the world was helpless and hopeless and cast into impotent pessimism, the Bible was heralding the gospel of divine love, redeeming grace and saving power. And, greatest wonder of all, while the life of the world was morally leprous, and the kingdom of darkness enveloped it as a shroud of the night, the Bible held forth, as the light of the world, the phenomenal portrayal of the matchlessly beautiful and faultlessly perfect life and character of Jesus Christ. Its author is God, its message is grace, its motive is love, and its purpose is salvation. It came from God to lead us back to God. Therefore, Baptists accept the Bible,

and especially the New Testament, as their rule of faith and practice.

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JENNY LIND'S PERSONALITY.

She would trip on and off, as if in an ecstasy of delight at the opportunity of singing, bowing and smiling to her audience, and giving every one present a flattering sense of contributing in a measure toward the success of the evening. She had three or four songs which showed the wonderful compass and power of her voice, and one or more of these was called for at every concert. A Swedish echo-song in which she would echo her own voice by a sort of ventriloquism that was quite marvelous, and another in which she made a remarkable diminuendo, reaching a pianissimo as faint as a sigh, but with a carrying power that made it distinctly audible at the most extreme limits of Castle Garden or Tripler Hall, where the later concerns were given. This was a fine building situated at Broadway and Bond street, and just finished in time for the second series of concerts. The hall had fine acoustic advantages, and it was a great loss to the city when it was destroyed by fire a few years later. The Winter Garden was afterward built on the same site.

One of the most haunting things to me was her singing Taubert's bird song—"I know not why I am singing." Her shake was the finest I ever heard, so close and even as to be altogether perfect. Her voice, which she said herself was naturally stiff and stubborn, she had educated and practiced into such a degree of perfection that her roudades and cadenzas were unparalleled in their execution. In her sacred songs she rose to the sublime, and on one occasion as she finished singing the aria, "I know that my Redeemer liveth," I recollect that Daniel Webster, who was seated in the center of the balcony, rose from his seat and made her a profound bow. Her rapt expression of face and never-ending volume of voice made her appear like some inspired seraph delivering a divine message.

She was indebted to Sir George Smart, with whom she had studied in England, for all the traditional renderings of oratorio parts, he being at that time the greatest living authority in this school of music, but her vocal training was done under Manuel Garcia in Paris.—Richard Hoffman, in the April Scribner.

Willie—"Ma, can't I go out on the street for a little while? Tommy Jones says there's a comet to be seen." Mother—"Well, yes; but don't go too near."—Boston Transcript.

Teacher—"Now, Willie, tell us one of the principal events in Roman history, and mention the date." Willie—"Mark Anthony went to Egypt 'cos he had a date with Cleopatra."—Harper's Bazar.

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Praise Brings Happy Thoughts.
A sweet voice from the next door neighbor floated in with the drowsy hum of the bees:
Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.
It was repeated again and again. I thought, "How beautiful! how appropriate!"

Soon my hostess came in, and upon inquiry I found that the neighbor was Miss H., president of the Christian Endeavor society of that place. "She has made a mistake, or something has gone amiss," said my friend.

I looked up with inquiring eyes. "Yes," continued she, "that is the way she has of controlling her temper and of keeping sweet. I heard her singing a few mornings ago, and, running over on an errand, I found her patiently ripping a sleeve to a new muslin dress. She said she had made a mistake, and had made them both for the same arm; and, as there was no more goods, the sleeve had to be ripped and turned. 'So,' said she, 'I must sing "Praise God," so as not to get cross and impatient; one cannot possibly sing of God's goodness and love, and feel vexed or angry.' She smiled and spoke as if nothing had gone wrong.

"So now, when I hear her singing the doxology, I know something has gone amiss."

"How beautiful," I thought; "that is a better way than counting ten as my mother taught me to do when I was a child."—Christian Endeavor World.

"How many of you boys," asked the Sunday-school superintendent, "can bring two other boys next Sunday?" There was no response until a new recruit raised his hand hesitatingly. "Well, William?" "I can't bring two, but there's one little fellow I can lick, and I'll do the best I can to bring him."—Everybody's Magazine.

No man is a hero to his own alarm clock.—Harvard Lampoon.

Your Boy

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.

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PLY FOR SOUTHERN BAPTIST
CONVENTION 1911.

(W. A. Hobson).

The Southern Baptist Convention has never met in Florida. The brethren have felt inclined to go to the Flowery State, but no suitable place of meeting has been offered. We are now for the first time prepared to care for the Convention. Jacksonville has long been known as a city of hotels, but we have had no suitable auditorium. The Shriners are erecting a magnificent auditorium near the center of the city, which will be ample in size and admirably adapted to accommodate large conventions. It will seat four thousand people, and will be surrounded by committee rooms, and all the modern conveniences of an up-to-date hall in an up-to-date city. Jacksonville is a city of over seventy thousand, according to the city directory, and is the gateway to the Peninsular State and Cuba. We have been slow to invite our brethren to Florida until we were prepared to entertain them in a worthy way, but now that the time has come when all barriers are removed, we extend to the great Baptist brotherhood of the South a most cordial invitation to be our guests in the beautiful and growing city of Jacksonville in 1911. We expect to present a formal invitation to the Convention at its approaching session in Baltimore, and take this opportunity of notifying the brethren of our intention in advance.

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This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor-failure ever put together. I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere, who is weak and discouraged with repeated failures may stop dragging himself with harmful patent medicines, secure what I believe is the quickest-acting, restorative, rebuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. B. Robinson, 378 Lock Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain, ordinary envelope free of charge. A great many doctors would charge \$2.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

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